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ABSTRACT

Proceedings are presented of the 10th and 11th annual Indian education conferences hosted by Arizona State University of Tempe. As reported, the conferences were conducted to facilitate activities relating to American Indians in their efforts for self-determined advancement in education and in other areas of life. Drawing upon leadership of Indians as well as non-Indians, the conferences were conducted with a series of scheduled workshops and panel discussions. The 10th conference, held in March of 1969, had as its theme "Tools to Meet the New Horizons for Indian Education." Proceedings of this conference are reported under such headings as Indian Health Services, Indian Community Action Project Consortium, Looking Forward in Indian Education, Federal Assistance to Public Schools, National Indian Workshops on In-Service Affairs, Economic Development and Housing, An Innovation in Indian Education, Our Community College, National Indian Workshop on Indian Affairs, and Administration of Justice in Tribal Courts and Special Programs for Indian Law Students. The 11th conference, held in March of 1970, had as its theme "Utilization of Educational Tools for Progress in Indian Education." Proceedings of this conference are reported under such headings as Student Motivation, Bilingual Education and Local Control of Schools, Tribal Economic Development, Instructional Services for Indian Schools, Teacher Aide Programs, College Services Offered Indian College Students, and Indian Manpower Development. Remarks by panel leaders and discussions by participants are included in the document. (EI)

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PROCEEDINGS: TENTH AND ELEVENTH INDIAN EDUCATION CONFERENCE

1969 AND 1970

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CENTER FOR INDIAN EDUCATION

Conference Directors:

Dr. Harry W. Sundwall
Mr. George A. Gill

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TENTH ANNUAL AMERICAN INDIAN EDUCATION CONFERENCE

CONFERENCE THEME:

"TOOLS TO MEET THE NEW HORIZONS FOR INDIAN EDUCATION"

March 14, 1969

Sponsored by

CENTER FOR INDIAN EDUCATION
College of Education
Arizona State University
Tempe, Arizona

FOREWORD

Arizona State University was the first institution of higher learning to recognize, as early as 1954, the importance of Indian Education. After the creation of the Center for Indian Education, an integrated series of undergraduate and graduate courses were initiated in this area. These courses are taught throughout the Fall semester, Spring semester, both Summer sessions, as well as off-campus extension course offerings at several centers within Arizona. Arizona State University is proud of its Master's Degree program in Indian Education which is the only advanced degree program in Indian Education in the United States.

Every effort is made by the Center for Indian Education to "harmonize" the many University activities relating to Indian affairs. The role of teaching curriculum in Indian Education, the Indian Student Personnel Program, Indian Education Conferences, research in related fields, and services to the state, tribes, schools and governmental agencies are all basically coordinated through the Center for Indian Education at this University.

As in previous years, the Center is extremely grateful to be in a position to host the Annual Indian Education Conference, held in March of each year, and dedicated to self-determination and advancement of the American Indian.

George A. Gill
Assistant Professor of Education
Conference Director

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MORNING SESSION

Senator Paul Fannin, U. S. Senate, Special Subcommittee on Indian Affairs, Washington, D.C.

I have long recognized the uniqueness of Indian problems, educational as well as others. Differences occur from tribe to tribe, from reservation to reservation, and in some instances among members living on the same reservation. There is simply no one answer to all America's problems. In regard to the problems in Indian Education, if anyone knows the answers, you do. That is why the Special Senate Subcommittee was formed, to travel and to listen to the many of you to determine what needs to be done. I can assure you that no effort will be spared in getting legislation through Congress, legislation that you as Indians can and will support. We will certainly work toward the end of obtaining legislation which will be directed not toward making your children learn the White Man's ways, but rather toward helping them to learn period, so that they may have an equal chance to succeed fully both on and off the reservation.

The longer I serve in Congress, the more I become aware that the basic problems in Indian Education are in the areas of finance and guidance, not organization. Most of the blame lies with the Congress, not with the BIA. The Bureau can do only what the Administration tells it to do, and only what Congress gives it funds to accomplish.

Let me make two points clear. A costly educational program is not necessarily good; neither must a good program necessarily be costly. All programs must be adequately financed and in Indian Education this has not been the case. Excellence cannot be expected if we spend today what was budgeted ten years ago. What we are spending is unrealistic in terms of what we hope to accomplish. The second part I want to clarify is that I am not absolving the BIA of its share of the blame. Some of its efforts to innovate and to involve Indian people have been too little and too late, and its boarding school program has not been sufficiently child-centered. Despite its failures I think that the BIA has tried; within its ranks are many dedicated employees. So in my opinion, it is absurd to singly blame the Bureau.

Let's plan properly and look forward to our successes. It seems that we spend too much time looking in a rear view mirror, listening to self-proclaimed experts. We must assess the realities of the present with the same thoroughness that we weigh the problems of the past. We must decide whether our intent is really to help the Indian or merely to help ourselves. The problem that America and this conference must face is the one of making the Indian Education program exemplary and Congress must

begin by increasing the program's meager funds. In all phases of Indian Education, Indian youngsters must be encouraged to reach for excellence with emphasis on becoming teachers, and professional people that are most needed on the reservations. Money spent on such programs will bring important dividends to society, and to your people.

Franklin Ducheneaux, Jr., Legislative Liaison, Bureau of Indian Affairs, Washington, D.C.

At this time of renewed interest, again it is the Indian's responsibility, the Indian leader's and the Indian people at large, to attempt to channel this interest, this energy, these programs. These policies and plans should meet our needs as we see them. Remedies for the ills in Indian Education will not be quick and easy. With money, people and time we can provide quality education; however, if we don't attack the other reservation problems shared by children and adults alike, economic, social, and cultural, then the education will be largely wasted.

Concerning the criticism as to why there is a critical shortage of Indian teachers, I feel that this lack stems from the erroneous policies of the 30's and 40's; we're just now feeling the effects. We're going to have to come up with programs, and funds, and innovations, then apply them and give them reasonable time to take effect.

I would like to mention four new vistas that I see in Indian Education:

1. We're seeing the first real chance for Indian involvement, the assumption of Indian responsibility for Indian Education.

2. Beyond this, we're seeing opportunities for Indian people sharing the decision-making power, and in some cases, the Indian actually operating the school system.

3. People who have never been interested in Indian Education before are indicating this interest and displaying activity and energy.

4. A major new vista is the recognition of special and unique needs of Indian children that is being rendered by people of influence in the Bureau, Congress and universities.

In conjunction with these new vistas, I would like to outline the "tools" I see for meeting these new vistas:

1. We can use the National Advisory Commission on Indian Education, where we have Indian people and tribal leaders influencing on a continuing and regular basis, the highest level of the BIA.

2. There is the new tool with the BIA trend toward contracting with tribes, and local Indian communities for the operation of schools on their reservations.

3. School boards for federal schools and the formation of PTA-like groups among Indian parents are other tools.

4. The teaching of English as a second language program is another vital tool.

5. There is a move to more comprehensively equip teachers working with Indian youngsters with cultural background information and history so that they may more realistically understand the Indian child in the classroom.

6. Another tool is the revision of the BIA curriculum to meet the Indian student's needs, to teach the history and culture of the Indian people.

7. There is the move toward improving the boarding school and dormitory school systems.

8. Lastly there is the encouraging move toward increased funding and scholarships.

In conclusion I would like to reiterate the importance of Indian responsibility. We must become increasingly more concerned, more involved in our schools, in our children's classrooms and more involved with the teachers, attendants and administrators working with our children.

PANEL DISCUSSION #1 INDIAN HEALTH SERVICES, USPHS

Eugene B. Wilson, Area Tribal Affairs Officer, Phoenix

The Indian Health Service Panel presented a showing of 22 slides depicting the comprehensive health services. Some of the slides were as follows: "The Nine Indian Health Area Offices in the United States," "The Phoenix Area Health Program," "The Leading Health Problems Modern and Spiritual Medicine," "Sanitarian Aides Training Program," "Licensed Practical Nurse Training Program."

J. W. Stacy, Chief of Environmental Health Branch, Phoenix

Mr. Stacy discussed the meaning of the term environmental health and defined it as the prevention and control of environmental hazards which may cause or become links in the transmission of disease. Adjustments are made in the environment of the individual, family and community which will have a favorable impact on the health of the individual. The other basic service is the construction of sanitary water and waste disposal systems.

Anne Gibbons, Deputy Chief, Area Nursing Branch, Phoenix

Miss Gibbons discussed the available professional and sub-professional opportunities and related training programs open to Indian people. Included in the latter were nursing, dental assistant, and medical records technician training programs.

Philip P. Pepper, Chief, Office of Program Planning and Evaluation, Phoenix

Dr. Pepper's talk examined the issue of why there is a lack of Indian people in the professional positions of the Indian Health Service. He stated the need for Indian educators and Indian people to sit down together, to set up educational goals and plans of action and inform the Indian children of the opportunities available to them.

Robert A. Marsland, Chief, Training Division, Phoenix

The need for Indians in the full health positions was cited by Dr. Marsland. He mentioned the prevalence of Indian people in the technician and aide positions and raised the question as to why the tendency to remain in these positions. Are they staying in that position in order to make a living, or do they have the freedom and necessary qualifications to move out into higher medical professions? He advocated the increased provision for advisory boards responsible to and aware of the needs of the Indian people. Through means like this, Indian young people could be encouraged to enter the full health professions.

PANEL DISCUSSION #2 INDIAN COMMUNITY ACTION PROJECT CONSORTIUM

Dr. James Wilson, Chief, Indian Division, Office of Economic Opportunity, Washington, D.C.

The panel members were Dr. Mayland Parker, Arizona State University; General Lloyd Moses, University of South Dakota; Mr. Kay Haws, University of Utah; Mr. George Harris, University of Montana; and Mr. George Goodwin, Bemidji State College of Minnesota.

On the subject of progress being made by Indian people, Dr. Parker observed that the Indian people are making gains, indicating that given the chance and the opportunity, Indian people can do things. He also cited the fact that leadership development among Indians in the past few years had increased considerably. He also pointed up the necessity for the Indian people to be discriminating in their selection of programs to be utilized on their reservations. In the past, Indian leaders have had to deal with mainly two government agencies (the BIA and Public Health Service),

whereas now the alternatives are numerous warranting wise judgment in the determination of which programs will be best suited for their particular situation.

George Goodwin, in discussing the changes taking place in Minnesota, noted the fact that recently an Indian had been appointed as Special Consultant to the State Department of Education Commissioner. He further commented that two other things are occurring: (1) the agencies are changing, and (2) more Indian people are getting into these agencies as positive forces for change. In response, the participation of the Indian people has increased; for example, they have become more actively involved in Head Start, school boards, and parent-teacher associations. There has been an increased awareness on both sides.

George Harris stated that in his three state area, an Indian professor had been added to the organization resulting in a grouping and togetherness of the tribes, a move toward increased organization to meet the goals they have established.

Kay Haws indicated the need for Indian people to organize and make themselves heard, especially where they are located near a college or university. In several instances nearby colleges had no programs involving the nearby reservations, no communication or enrollment. He advocated the Indian people must take a voice vote approach and go to these institutions and say what they want, what they need and how they want it.

At the University of South Dakota Indian Community Action Project, General Lloyd Moses, Director, mentioned that there were about eleven programs in progress involving field service, research, and education. In addition to this, steps are being taken to foster the Indian's image of himself as an Indian, rather than the image as seen by a non-Indian. Dr. John Bryde, writer of many books on Indian psychology, is on the university faculty. A course in the Sioux, or Dakota language, is to be added in the fall.

The last portion of the discussion revolved around reflections on the topic of where the Indian people are going to be 25 years from now and touched particularly on the subject of Indian identity. Several issues were brought out by the various panel members. All aspects bearing on the reservation situation were noted--economic development, education, social problems, and the need for building a new, authentic yet contemporary Indian culture.

AFTERNOON SESSION

WORKSHOP #1 LOOKING FORWARD IN INDIAN EDUCATION

Dr. James Wilson, Chief, Indian Division, Office of Economic Opportunity, Washington, D.C.

The suggestion was made concerning the possibility of combining a federal and state education situation where the teachers would be a combination of federal and non-federal personnel and the students a combination of Indian and non-Indian. Relative to the high turnover of civil service teachers who teach the some 50,000 Indian children, a plan to gradually develop control of the learning situations was proposed. Leaving teachers would be replaced by contract teachers under the control of a local school board; in this manner stability would replace the current turmoil. Emphasis was given to the necessity for including much more of Indian culture in the curriculum.

WORKSHOP #2 FEDERAL ASSISTANCE TO PUBLIC SCHOOLS

E. L. Turner, Jr., Chief Administrative Officer, Arizona State Department of Public Instruction, Division of Indian Education, Phoenix

Mr. Turner discussed the purpose of the Johnson-O'Malley program, its funding, programming, and qualifications for eligibility.

WORKSHOP #3 NATIONAL INDIAN WORKSHOP ON IN-SCHOOL AFFAIRS

Dr. Edgar L. Wight, Director, and Mrs. Patricia Kukulski, Education Specialist, Bureau of Indian Affairs Instructional Services Center, Brigham City, Utah

The National Indian Workshop evolved from the basic idea that in order to form leadership without paternalism to be developed, the Indian people themselves must become involved. The workshop conducted intensive courses in (1) parental involvement, (2) school board training, (3) scholarships and financial aid programs, and (4) tribal education committees. It was explained that the delegates from various tribes will participate and take this information back to the reservations and instruct other Indians. The Indian people want education in order to

create a new image; however, it was pointed out that the BIA will have to learn a different role, not of forcing Indian people to do as they are told, but to be there to help and advise.

WORKSHOP #4 ECONOMIC DEVELOPMENT AND HOUSING

Clinton Pattea, Assistant Coordinator, Indian Development District of Arizona, Phoenix

Mr. Pattea discussed the origin and scope of IDDA, which takes in all of Arizona and a couple of California reservations along the Colorado River. There are seventeen tribes under IDDA. The aims and goals are to bring industry onto the reservations in order to alleviate the situation of lack of employment and having to go off-reservation to work. The organization is also working on housing programs and tourism in order to bring in income for the tribe and provide jobs for tribal members. IDDA initiated a new program called the Indian Small Business Development Program, which provides assistance to individuals seeking to establish small businesses and supports the new owner with managerial advice. Mr. Pattea cited NYC Program and the Mount Lemmon Project as two other IDDA sponsored projects.

Mr. George Harris discussed what is termed an approach in need, with reference to economic development and housing. A three-step procedure is utilized; identification of need, resources and method and then technical assistance and consultant help is provided. He defined three specific areas of concern--management, education, and health--and stated that working with reservations involves operation around the concept of developing both the economic and human side of the situation.

Mr. Steve Quitta talked about factors pertinent to housing on reservations. Sponsors such as BIA, OEO, Housing Assistant Administration, Mutual Help and Mutual Self-Help Housing are involved in varying degrees in the programs for planning and building homes on reservations.

WORKSHOP #5 AN INNOVATION IN INDIAN EDUCATION

Ned Hatathli, President, Navajo Community College, Many Farms, Arizona

Mr. Hatathli discussed the origin, funding and purposes of Rough Rock Demonstration School and Navajo Community College. The philosophy of both institutions is based on involvement of local people, and great emphasis is placed upon the needs of the students and community. He stressed the fact that great importance is given to developing positive approaches to the study of Indian history and culture in order to foster positive self-images among the Indian student population.

WORKSHOP #6 INDIAN HEALTH SERVICE PROGRAMS

Eugene B. Wilson, Chief Area Office of Tribal Affairs; J. W. Stacy, Chief, Environmental Health Branch; Philip Pepper, Chief, Office of Program Planning and Evaluation; Robert Marsland, Chief, Area Office of Training; and Anne Gibbons, Deputy Chief, Area Nursing Branch, U. S. Public Health Service, Division of Indian Health, Phoenix Area

Participants of this panel discussed the services provided by the Indian Health Service noting that there is continuing improvement in all areas of health care. The subject of alcoholism was one of considerable concern. The panelists mentioned the various agencies and people who are becoming increasingly involved by rendering counseling, education and similar support measures to the alcoholic, his family and community.

WORKSHOP #8 OUR COMMUNITY COLLEGE

Alonzo T. Spang, Vice President of Student Affairs, Navajo Community College, Many Farms, Arizona

Mr. Spang elaborated on the philosophy and objectives of the Navajo Community College. He said that the college operates on the belief that education, in the total context, can be the bridge that will span the two cultures Indian youth and adults must live in. The college offers three basic programs: (1) the Transfer (degree-seeking program) for those who want to obtain a college degree, (2) the Vocational-Technical Programs designed to develop skills, and (3) other programs which include Extension, Leadership, and Adult Education geared to the development and enrichment of Indian leadership. Mr. Spang stated that major emphasis is placed on student involvement and student, faculty and administration cooperation in order that the institution become increasingly sensitive to the needs of the community which it serves.

Mrs. Anita Pfeiffer, Principal, Rough Rock Demonstration School, Rough Rock, Arizona

Mrs. Pfeiffer explained that the Demonstration School is an elementary school founded on the newest educational concepts and a community school approach. The curriculum has been geared to meet the needs of the Navajo students and as such the Navajo language is used extensively. This facilitates bridging the gap and making education more meaningful. The school employs both Navajo and non-Navajo teachers.

WORKSHOP #9 NATIONAL INDIAN WORKSHOP ON INDIAN AFFAIRS

Edgar Wight, Director, and Mrs. Patricia Kukulski, Education Specialist, BIA Instructional Services Center, Brigham City, Utah

Indian people throughout the United States are searching for new and better ways to become more actively involved in the education of their children. In view of this, the panelists explained, the workshop was planned by Indian people for Indian people; its classes will be taught by Indian instructors. The four defined areas of instruction will be as follows: (1) parental involvement, (2) scholarship and financial aid programs, (3) school board training, and (4) tribal education committees.

WORKSHOP #10 ADMINISTRATION OF JUSTICE IN TRIBAL COURTS AND SPECIAL PROGRAMS FOR INDIAN LAW STUDENTS

Professors William Canby and Warren H. Cohen, College of Law, Arizona State University, Tempe, Arizona, and Mr. Benjamin Hanley, Navajo law student

CIVIL RIGHTS ACT OF 1968

The 1968 Civil Rights Act has changed tribal court procedures. This creates a problem of education for the judges and more importantly for the reservation people. It's much more difficult to educate the reservation people on the role of the courts, the importance of their rights, etc. The Civil Rights Act is regarded as an undisguised hindrance by all the tribes. This creates problems for professional attorneys--non-tribal and tribal.

INDIAN LAW PROGRAMS

We want to encourage a broadly-based education followed by professional education. We are badly in need of Indian attorneys. There are special programs for Indians. (A discussion of the programs available followed.)

ELEVENTH ANNUAL AMERICAN INDIAN EDUCATION CONFERENCE

CONFERENCE THEME:

"UTILIZATION OF EDUCATIONAL TOOLS FOR PROGRESS IN INDIAN EDUCATION"

March 20 - 21, 1970

Sponsored by

CENTER FOR INDIAN EDUCATION
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Tempe, Arizona

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"STUDENT MOTIVATION"

Upward Bound is a higher education preparatory program designed to generate the skills and especially motivation necessary for success in education beyond high school among young people from low-income backgrounds and inadequate school preparation. Originally funded by the Office of Economic Opportunity, the Upward Bound Program is now supported by the U. S. Office of Education, Division of Student Special Services. Each sponsoring institution is obligated to contribute at least 20 percent of the total cost of the program. The first All-Indian Program in the U. S., proposed by Mr. George A. Gill, began in June 1967, funded by demonstration monies from the Office of Economic Opportunity. Guidelines for all Upward Bound Programs were adhered to in the pilot project. Since 1968, several other All-Indian Upward Bound Programs have been funded.

In Arizona, the schools involved in the program are as follows: Alchesay High School, Whiteriver; Casa Grande Union High School, Casa Grande; Ft. Thomas High School, Ft. Thomas; Globe Public High School, Globe; McClintock High School, Tempe; Phoenix Indian High School, Phoenix; St. John's Indian High School, Laveen; St. Micheal's High School, St. Micheal; Westwood High School, Mesa; and Window Rock High School, Ft. Defiance.

Students attending our participating high schools are recommended by the high school administration and counselors, tribal councils, Bureau of Indian Affairs, U. S. Public Health Service, Indian Community Action projects, parents, and other interested persons. Each student is personally interviewed, high school records are evaluated, parents informed and recommendations received. Students are recruited after they have completed their sophomore year in high school and continue through their senior year. Thus, for the main part, it is a 2-year program.

The criteria for eventual selection are as follows: the student must be attending a project participating school in Arizona and reside in Arizona; the student body must include as many representatives from all tribes as possible; mission, Bureau of Indian Affairs, and public schools must all be represented; the number of boys and girls must be as evenly proportioned as possible and the student must meet poverty criteria as set by federal regulations.

Our program is divided into two components: (a) the summer residential program, and (b) the academic follow-up program.

a. The 7-week summer program is held on the ASU campus beginning in June and extending through July. Daily high school curriculum is offered, Monday through Friday of each week. Field trips, cultural enrichment programs, socials and recreational activities take place in the evenings and on weekends. Much emphasis is placed on the classroom situation for it is felt that here the student will develop much confidence in educational pursuits.

b. The follow-up program takes place after the student has returned to his or her respective high school in the fall. Generally the project student is required to return to the sponsoring institution at designated weekly times during the academic year for tutorial sessions, cultural enrichment, testing, school programming, etc. In view of the many schools involved in our project and the distance involved, we make the adjustment by my assistant and me visiting each school and student at least twice each month for consultation and counseling. Each Easter, all project students are returned to Tempe for a 3-day fellowship and evaluation.

For his work in the summer program the student receives a graded report card and credit is given for the completed classroom work. Copies are forwarded to the student's respective high school, one of which is retained for the project student's cumulative folder. The program is accredited by the North Central High School Association and every credit consideration is given to the student by the high school when a deficiency occurs, providing it is not a course duplication. Courses offered during the summer program are as follows: core courses; English, reading, Indian culture, typing, and guidance. Electives include girls' charm school, speech and drama, conversational Spanish, health, music, arts and crafts, mathematics, and first aid.

The staff is chosen on the basis of demonstrated sensitivity and it reflects the ethnic/racial composition of the student body. In addition to the project director and assistant director, one secretary, a head counselor, seven teachers, eight tutor counselors, and one recreation director are employed. The ratio of teachers to students is one to 20; for tutoring purposes, it is one tutor per eight students.

The prime student-directed objectives of the Indian Upward Bound Program at Arizona State University are as follows: (a) to develop self-improvement through goal setting, thinking and cooperation; (b) to elevate their school status and curriculum grades through appreciation of their talents and utilization of their potential; (c) to build problem-solving attitudes and relations, personal and family health, and vocational competence; (d) to increase enjoyment of life by increasing their participation in cultural arts, social activities and recreational programs; (e) to acquaint and familiarize the student with a thorough and continuing overview of the culture of the American Indian and Indian affairs, per se; (f) to become as competitive as possible without casting aside the values

and culture of their Indian society; (g) to reinforce students in terms of education so that the student can help reach solutions to American Indian problems, and (h) to strengthen their philosophy of education as the stepping stone to self-sufficiency, independence and self-satisfaction.

For the student involved in the All-Indian Upward Bound Program, he can look forward to the realization that he/she has graduated from high school. Secondly, the project will make every effort to secure a higher education scholarship or grant for the student. In conclusion, here is a recap of the first two-year All-Indian Upward Bound Project:

Attending college full time.	46
Attending college part time.	1
Attending technical-vocational schools . .	12
Military service	1
Fully employed	13
No complete report	6
Total Number of Students	79

Mr. Dillon Platero, Director, Rough Rock Demonstration School, Many Farms, Arizona

"BILINGUAL EDUCATION AND LOCAL CONTROL OF SCHOOLS"

The bicultural, bilingual program at Rough Rock School today gives a child and his grandparents pride in his Indian culture. This bilingual education and a bicultural program provide the means to improve Navajo education.

The Rough Rock School for 360 Navajo children in a community of about 1,000 spends $1,700 per child as compared to $2,100 at Navajo Mountain and $3,200 at the Santa Fe Indian Arts School. Rough Rock is operated by a non-profit corporation whose whole board of directors (all Navajos) allocates money to the local Rough Rock board. This local board includes several people who have never attended school and who do not speak any English. Dr. Robert A. Roessel, Jr., was the first director.

The curriculum includes everything traditional such as Navajo history (taught daily by Navajo parents) for which a series of tapes has been prepared on such subjects as foods, sweatbaths, pottery and legends. Navajo Biographies, a book in which "there are a few more Indian victories," was developed for use with Indian students. Carpentry and home economics are taught as well as other academic subjects.

The two dormitories housing 235 students are an area operated by Navajo persons who are not college graduates. The staff employs mothers and fathers who work for one semester. Parents and board members are welcome anytime in the school. There is a mother in each classroom to teach Navajo culture, arts, and crafts, music and language. There are ten certificated teachers on the teaching staff of twelve.

Board meetings are held in the Navajo language and recorded also in English. The community feels truly that the school is theirs. An example which illustrates this was the successful effort to get permission to include healing education for the training of medicine men. Diligent efforts, including testimony by psychologists and psychiatrists in Washington, convinced the National Institute of Mental Health to approve the three-year program.

The diagonal approach to bilingual education is employed at Rough Rock. This involves a structured approach to oral English. From the time the children enter school they begin to read and write their native language (95% of the children entering speak only Navajo). Concepts of

the primary disciplines are first taught in the Navajo language, and the transfer of concepts into English takes place automatically. The child uses less Navajo in schoolwork as he advances from grade to grade.

The school is adding an additional grade each year. Teachers help in the selection of their colleagues and the board has authorized a $250 yearly bonus to Navajo-speaking teachers. Classes in the language are required of all non-speakers during their tenure.

Ten schools have expressed an interest in having schools like Rough Rock. Navajo educators are currently evaluating their schools and are perhaps thinking in terms of a school system with minimum guidelines set up. Local control would be exercised as one group could not make decisions for another.

The bicultural and bilingual programs of Rough Rock can be adapted for use by other tribes seeking to improve the education of their youth. Community and cultural pride would be two valuable outcomes of such endeavors.

Mr. Alexander Lewis, Governor, Gila River Pima-Maricopa Community, Sacaton, Arizona

"TRIBAL ECONOMIC DEVELOPMENT"

In his opening remarks, Mr. Lewis made reference to the success of the Pima and Maricopa farmers when water was available, but with the deletion of water from the Gila River, the Indian community had experienced poverty for a number of years. In the early 1960's, tribal officials and community leaders met to see what could be done to improve conditions.

The outstanding fact was the lack of employment available to the Gila River community. In an approach to solving this problem, the officials developed a pilot program entitled VH-THAW-HUP-EA-JU (It must happen) and applied for EDA funding for the proposed 18 month program. The basic program consisted of the establishment and development of three industrial parks on the reservation. Along with the basic industrial development, officials saw the need to up-date education and work skills that would be needed for employment. Expected side effects from this program as assets to the community were (1) improved children's education, (2) improved living standards, and (3) improved health environment.

After a slow start during which much valuable experience was gained, it is believed that the pilot program was a success and has provided a basis for continued development. If continued, the improved economic base will allow the Pima-Maricopa to be a self-determined people.

Mr. Edgar Wight, Director, Instructional Service Center (Bureau of Indian Affairs) Brigham City, Utah

Participants: Mr. Sweeny Windchief

"INSTRUCTIONAL SERVICES FOR INDIAN SCHOOLS"

The Instructional Service Center is engaged primarily in instructional media for educational purposes in the various Indian schools. Its functions and missions are many; essentially they pertain to training, production and dissemination of materials vital to enhancing the educational processes for our Indian students. The philosophy of the ISC could be stated thusly:

> . . .a teacher is not the person that gives from her mouth the education and the learning to the child. The child learns by doing and by using all kinds of different media. The teacher should not do what I am doing to you--lecture. The teacher should be a stimulator and she needs all the imagination she can get hold of to do this and this is why we are for the new technology if it does the job.

The ISC library holds a total of 6,000 films with 1,600 different titles of films. Through the period of November, 1969, to February, 1970, a total of 8,498 films were distributed among users. In a year, approximately 50,000 films are distributed. During the school year, five tons of film are sent out in a single week. Film evaluation forms are sent to users for their comments.

The ISC has six training rooms designated specifically whereby the teacher and students would all sit behind the screen so that they may learn to work the machines. Fifteen trainees are taught for a period of six weeks to three months how to use the instructional media as teaching tools and to stimulate learning.

The center has a depository of books pertaining to Indian Education. Copies may be made of each page. Twenty-five projects alone have been completed for people working on their Master's degrees or following up on materials.

The center has done a project which involved the taping of lessons for fourteen schools on the special new math for the Navajo reservation. Five copies of the Bureau Budget presentation were sent to Chapter Houses

translated into Navajo. This was a request for the Navajo Tribal Council officials in order that the people could see the work done in Washington.

Three sound, color motion pictures on the Indian cultural background have been produced--one, in Alaska and two in the southwestern part of the United States. "Promises to Keep" was the title of the film pertaining to the Eskimo-Indian culture. In addition to these, we have reproduced a documentary film on the Title I Program of the BIA entitled "Airways to Learning."

A final example of the work engaged in by the ISC is the ES 70 Project at Santa Fe which involves twenty schools in the United States who seek to share information found about administrating and teaching in the field of Indian Education.

Our staff is comprised of 31 people, nearly half of which are Indian. The majority of these people come from backgrounds which have involved working with different cultural groups and this variety of experience is an invaluable asset to the objectives of the center.

Mr. Windchief:

Mr. Windchief's portion of the workshop was a lecture-demonstration on a wide variety of methods that can be used to create one's own instructional media for illustrative purposes in the classroom. Among some of the demonstrations presented were how to mount and preserve items using different techniques, ways of enlarging and reducing pictures and discussion on the use of various equipment in making displays for educational purposes.

John J. Sullivan, Director, EPDA Indian Teacher Aide Institute, ASU

Participants: Albert Joseph, Assistant Director, EPDA Indian Teacher Aide Institute, ASU
Robyn A. Sullivan, Instructor, EPDA Indian Teacher Aide Institute, ASU
Sister Mary Jane, Therapy Specialist, St. Micheal's School For the Handicapped, St. Micheal's, Arizona
David Russell, Participant in the Indian Teacher Aide Institute
Norma Jean Jones, Participant in the Indian Teacher Aide Institute
Angela Yazzie, Participant in the Indian Teacher Aide Institute

"TEACHER AIDE PROGRAMS"

Mr. Sullivan opened the panel discussion with a brief introduction of Arizona State University's EPDA Indian Teacher Aide Institute, an Institute to train 47 Indian people to work as teacher aides with

handicapped and non-handicapped children in the regular classroom. He then briefly outlined the content of the panel discussion and invited informal audience participation throughout. The major emphasis of the panel was on the Indian child with special needs, needs not met in the regular school curriculum. The following is the discussion held on the major questions.

1. Why bother to educate the handicapped child at all? The implication of this question assumes that one gets more return for dollars spent in educating the non-handicapped child. But the workshop participants found the following to be more valid: (a) Children should not exist for the school and the satisfactions it derives from their education, but rather the school should exist for each individual child and any satisfactions which accrue to educators must come from the satisfactions each individual child receives in the educational process, (b) If we believe in equality of educational opportunity, then education is for <u>all</u> children, (c) It costs less in dollars and cents to educate the handicapped child in sheltered school workshop situations than it does to institutionalize him, (d) There is an ethical consideration to be made: the child is not at fault for his handicap and therefor should not be punished for it by being denied considerations given to other children, (e) The handicapped child can be born to anyone. Services for the education of such children may be needed at some time by every family.

2. How many Indian children in Arizona with special needs are not having these needs met? There are approximately 7,000 to 7,500 Indian handicapped people in Arizona. The 1969 U. S. Senate Subcommittee Report on Indian Education indicated that there are between 7,000 and 16,000 Indian school-age children not registered in school. There is a decided need to determine why these children are not in school, where they are and how many of them are handicapped and not in school because of a lack of special facilities. It was pointed out that in today's educational system even the talented Indian child is often handicapped. An observation was made concerning older Arizona Indian people who dropped out of school in their younger days because they had some kind of handicap and no opportunity to get help. The need is great for trained people to visit reservation schools to educate personnel and communities about the help which can be made available to these children.

3. How is the handicapped child regarded in Indian communities? Sister Mary Jane related that in the St. Micheal's area of the Navajo reservation, handicapped children are viewed by the community as <u>children</u>, not as handicapped. Mrs. Sullivan reported that her observation had been that Indian people were generally more accepting than Anglo people of handicapped children. The Indian child has not suffered from handicap labels as Anglo children have. In the Indian culture children are seldom referred to as "CP's," "MR's," etc., but are accepted as children and the degree of handicap is seldom defined. A member of the audience commented that Phoenix Indian High School had found that students placed in the special education classrooms became an object of ridicule for other students. Mr. Joseph observed that this problem is tied to the lack of special education facilities in elementary schools on the reservations. Students

coming to the school from reservation areas find some students separated and classified for the first time as "special education students" and because they have not experienced this classification, they do not know how to regard it and react with hostility and scapegoating behavior. It was postulated that with more development of special education facilities in the elementary schools, scapegoating behavior in the high school will lessen.

4. Can we do anything about these children educationally? Which is more effective: special education classrooms or special education teacher aides placed in the regular classroom? There is often an immediate stigma attached to the child who is placed in a separate special education classroom as there is to any human being who is separated from the larger group. The special education classroom thus becomes an unnatural situation; in normal life the child is not separated from others. Because education should prepare the child to live in the normal world to the greatest extent possible, it should separate him from it as little as possible. It has been found that it is often possible to teach the handicapped child in the normal classroom situation if there is an aide present who can give him special help with the instructional work assigned by the teacher. In such areas as music, art, and social studies he can participate very often with the other children. It has been found that, in some schools, teacher aides working with handicapped children in normal classroom situations had more effect than when those children were placed in special education classrooms, even if they were moderately retarded. Other children in the classroom learned to assist the handicapped child rather than to ridicule him and the experience was thus beneficial for all children involved.

Today's research in the education of children has revealed enormous individual differences within the graded classroom--physical, emotional, social, and intellectual differences. The move has thus been toward other systems of classifying and grouping children, a move away from chronological age grading toward the ungraded classroom where children are placed in groupings based on similarity in characteristics. When handicapped children are placed in the regular classroom, it is often in line with this new grouping development in education.

It was also noted that those children who because of faulty testing have been labelled as retarded and are really not can begin to achieve in a regular classroom situation where they are stimulated by their peers and helped by a special education teacher aide. In conjunction with this issue there is a great need for development of new testing instruments with a non-cultural bias for the Indian child.

Another argument advanced for the placement of special education teacher aides in the regular classroom: very few reservation schools can afford a special education classroom or will probably be able to afford one in the near future. The placement of a trained teacher aide in the regular classroom thus enables the child to remain in his home community and it is now well documented that every child learns best when he can take experience from his home situation to his school. The child learns

best when he is at home where he knows who he is, what he is, and where he is. When children are moved to alien surroundings, a handicapping situation is created, and for the already handicapped child this is often an unbearable trauma. Also, the Indian child who speaks a native language is burdened with another handicap if he is moved into a situation where his language is not spoken and cannot be used in the classroom. Bilingual programs can benefit the handicapped child and when the teacher aide is Indian, the child benefits from the aide's ability to develop the concept of self-identity through cultural identity and full language communication.

5. How can we do something about these children? Sister Mary Jane of St. Micheal's School described the inception of the program for handicapped children on the Navajo reservation. Initially, a child with polio was brought to them and research with the BIA and Indian Health Service showed that, although the need was recognized for helping such Indian children, no one was acting on that need. In the past, a BIA social worker visited the reservation if he knew of a handicapped child and arranged for placement in a residential school usually with little explanation to the parents. Consequently the parents kept their children quietly at home. After the admission of the boy with polio the news of his progress spread and currently there are 19 handicapped children attending the day school receiving physical therapy and special education instruction. She noted that there is a great need for education among the Navajo concerning mental retardation and various kinds of handicaps.

Mr. Sullivan pointed out that the 1969-70 EPDA Indian Teacher Aide Institute, Special Education Department, ASU, is the first long-range plan to provide for community development of trained Indian teacher aides to work with Indian children. Also, at ASU, there will be the 1970-71 Career Opportunities Project which will be the first comprehensive program to train Indian people for teacher certification in special education as well as in regular education.

In conclusion, the teacher aide participants pointed out that it was important that Indian people trained as teachers and as teacher aides return to their communities to communicate the needs for improved education for Indian children and the ways by which their schools could be improved.

Mr. Edward Clark, Graduate Assistant, Center for Indian Education, ASU

Participants: Mr. Gabriel Sharp, Assistant Director, All Indian Upward Bound, ASU
Mr. Terrance Booth, Phoenix Indian Center

"COLLEGE SERVICES OFFERED INDIAN COLLEGE STUDENTS"

Services available to assist the Indian student in college involve the areas of counseling, health, employment, tutoring and social activites.

There are three offices primarily responsible for providing these services. They are the Center for Indian Education, Dr. Harry W. Sundwall, ASU; the Indian Upward Bound, Mr. George A. Gill, ASU; and the Phoenix Indian Center, represented on the panel by Mr. Terrance Booth.

Mr. Booth stated that the Phoenix Indian Center is set up to assist Indian people of all age levels--the high school student, the college student and the Indian adult. He stressed that there is a decided and growing need to work more with the young people in view of increasing youth complexities and problems. A Youth Center would provide a vital impact in this situation and it was hoped that the center would open next month. Another crucial concern that must somehow be met is the problem of alcoholism among the Indian people. He cited the fact that there are 1,500 Indians in need of help with this. The Indian Center is seeking to become more involved in all the areas of Indian population need. In concluding his statements Mr. Booth noted that members of 71 tribes have been assisted by the Phoenix Indian Center.

Indian Upward Bound at ASU is engaged in assisting the Indian High School student. This office then conducts supportive follow-up as the student enters college or a university. Both the Indian Upward Bound Office and the Center for Indian Education provide tutoring services (or assist in obtaining a tutor) for a student should the need arise; however, the student must himself make the admission that help is required. Mr. Sharp further commented on this issue by stressing that the student must strive to be honest with himself and the counselor in any counseling situation.

The Center for Indian Education sponsors the Dawa-Chindi American Indian Club. It was noted that it is usually the freshman students who seem to attend the club meetings; however, this year more of the older students were in attendance due in part perhaps to a younger sponsor, definite meeting time and place, and more activity. A club of this type provides a definite service in that there is some difficulty encountered by students in adjusting socially on campus. Meetings are held twice a month, there are occasional picnics, and Valley schools sometimes request Indian students to speak to some of their classes. In addition to these activities, the club sponsors a men's and a women's basketball team, participates in the Southwest Indian Collegiate Conference, sponsors the All Indian Intercollegiate Basketball Tournament and assists in hosting the annual Indian Education Conference held in the spring of each year.

In conclusion, in the form of a recommendation, the panel members suggested there be more Indian teachers, counselors and social workers.

Ken Patch, Counselor, Pupil Personnel Services, Phoenix Indian High School

"PILOT PROGRAMS IN INDIAN EDUCATION"

In 1967 the Phoenix Indian High School staff decided that something different was needed at Phoenix Indian High School to assist in solving

the student problems. These problems as identified were:

1. Personal problems--demonstrated through excessive acting-out behavior, drinking, sniffing, and AWOL.

2. Social problems--family problems, getting along with others.

3. School problems--poor achievement, classroom absenteeism, poor motivation, low aspirations.

The school applied for and received funds under Title I of Public Law 89-10 to develop a Pupil Personnel Services Program. Arizona State University received a contract for $250,000 to develop a pilot project called COPE (Coordinated Optional Program Effort) to provide Pupil Personnel Services to the school.

Included in the Pupil Personnel Services Pilot Project were professional services in five areas; (1) Counseling, (2) Social Work, (3) Psychological Services, (4) Special Education, and (5) Student Activities. These services comprised an interdisciplinary team of persons in the helping professions who would work with other members of the total campus team to assist the students to become more active and effective participants in the educational process.

The project encountered several difficulties in getting underway. Funding authorization wasn't received until the end of August. The first staff member was hired about two weeks after school started. Office space was not available until the second week of October. The Pupil Personnel Services concept or philosophy of the worthwhileness of the individual that stresses the right of the individual to make his own decisions is not always accepted by staff persons in an institutional setting. The new project employees had to sell themselves to the staff. Project employees found themselves being treated as outsiders and were referred to as "those highly paid professionals." Many of the Phoenix Indian High School staff were very rigid and unwilling to accept change and many seemed to be threatened by the presence of "outsiders." All of these problems resulted in the Pupil Personnel Services staff spending a great deal of time and expending much energy in working with staff.

Students presented problems in acceptance of the Pupil Personnel Services program. The Indian students didn't trust the program and the people immediately, probably for several reasons. Basically, however, they didn't trust staff because the staff people were adult, staff members, and non-Indian, in the majority of cases.

Pupil Personnel Services staff attempted to introduce a program of prevention rather than the crisis-orientation of most former programs. To accomplish this and to overcome problems of acceptance presented by other staff and students, many things were done. Formal and informal meetings with campus staff were held. Pupil Personnel Services personnel visited classrooms and dormitories, interacted with students during free time and activities, and counselors scheduled each student as quickly as was possible for individual get-acquainted interviews.

Counselors and other Pupil Personnel Services staff worked with students individually and in groups ranging from two to many. On-going group guidance was provided with emphasis on occupational exploration and personal-social adjustment and group counseling was used.

Student staffings were initiated to (1) identify students with learning handicaps and assist in developing educational programs, and (2) assist the entire staff involved with a student by getting the staff together with the coordinative assistance of the psychiatrist to discuss students and ways of assisting them.

Special Education had difficulty in developing a program, although many students who needed Special Education were identified. The two well qualified Special Education teachers found themselves without classroom space and were forced to function in inadequate "spaces" with only a few students. Much of their efforts, although very important to the individual students, was wasted because so few students could be contacted because of these physical space limitations.

Many problems existed at the beginning of the program and headway was made at overcoming these problems although they haven't all been solved. The students appeared more flexible than the staff in accepting the new program. Students demonstrated this acceptance by the increase in self-referrals to the Pupil Personnel Services staff.

The program is in its second year as a contracted project and the school has expressed its approval by making plans for Pupil Personnel Services Program composed of BIA staff when the project people leave next fall. Changes are taking place in the educational environment.

Timothy R. Wauneka, Economic Development Specialist, ICAP, Arizona State University

"ICAP PROGRAMS"

Since 1965, Arizona State University has been awarded funds by OEO to provide technical assistance and training services to tribal community action programs. The primary focus is to provide assistance to reservation-based programs in better understanding and carrying out their responsibilities. The guiding and operating philosophy of ICAP has been devoted to the recognition of tribal autonomy, that is, the tribal groups identify their needs, plan the programs, implement and administer them. The services rendered by ICAP have always been characterized with this philosophy foremost in its interactions and relations with the tribes in a two-state area consisting of Arizona and California. Within the two states assigned there are approximately 170,465 reservation residents and approximately 53.7 percent of the total reservation population in the total area now served by the seven ICAP programs.

Prior to the enactment of the Economic Opportunity Act of 1964, the Indian's experience in dealing with the federal government had been primarily through the Bureau of Indian Affairs and the Indian Public Health Service, which is with HEW. The establishment of the Indian Community Action Project enables ASU to launch a program of assisting tribes in participating in the "War on Poverty" with the idea that the recipients of the services should have a voice in meaningful contributions toward eliminating the causes of poverty.

The technical assistance services provided by the ICAP are provided as a supportive service, which is in addition to the contribution by local CAP agencies. The type of supportive role has afforded good rapport with tribes, although there have been instances when our position was not as good as we would like it to be with some tribes. The technical assistance branch of ICAP has worked for the involvement and organization of reservation resources, to identify local needs, to help prepare community plans and objectives, to assist in meeting identified needs and to assist in beginning to resolve the problems. The most critical factor considered while assisting tribes is the development of self-confidence or self-determination and initiative on the part of the tribes. This is an education process and one which takes time and patience to develop. The various transitions being made by tribes are encouraging and changes are definitely occurring.

Basic or major needs on reservations, as identified by tribal groups, are in five general areas: (1) Manpower or employment, (2) Education or Headstart, (3) Management, (4) Housing, and (5) Economic Development. The provision of technical assistance has been of two types: (1) routine contact which assures tribal groups of continued services and (2) specific requests which are usually for a particular service over and above the regular contact.

Technical assistance services have included, for example, the following: assisting writing proposals; presenting alternatives in solving problems; assisting in the implementation and modification of programs; assisting in identifying local, state, and federal resources; obtaining special consultants; assisting in finding employment outside of CAP; attending local meetings on various problems and programs; attending tribal council and inter-tribal council meetings; assisting in the financial and accounting aspects of the various CAP's; functioning as a liaison between the tribes and other agencies and many other related functions.

In addition to technical assistance activities, ICAP is involved in various areas of training. These training sessions are planned jointly with the local staff which always includes the local CAP director and the ICAP representative. The training philosophy is based upon the following: (1) That the basic needs of Indian communities are education, manpower, economic development, housing, management, and self-determination. These needs are interrelated in that it affects all others; (2) That these needs can only be met effectively through a coordinated and balanced approach directed toward achieving the following objectives: (a) an informed

and involved community engaged in meeting local needs, (b) immediate and long-range goals shared by the community, (c) a system of utilization and development of local resources which at the same time is capable of identifying and utilizing other resources, and (d) a dynamic program of manpower development in all areas relating to community needs; (3) Technical skills are also necessary to obtain full benefit of OEO funded programs. The utilization of skills provides program operational experience and evidence of individual and community capabilities; and (4) Major and permanent gains in community economy and manpower are prime objectives, a process which will accelerate as tribal governments understand and become more skilled in utilizing off-reservation resources available to them.

Here are a few of the comments or general objectives derived from an in-depth survey conducted last fall to determine overall effectiveness of the ICAP program:

1. ICAP needs to change or improve its image on some reservations.

2. ICAP should not "nose" into reservation business that is of no concern to ICAP. Staff members should not play reservation politics. When advise is given it should be done more diplomatically and in an "Indian way."

3. ICAP should consider reducing its staff to only a few professional consultants who must be highly qualified in their fields.

4. ICAP needs to provide concrete information on new programs, new ideas, new sources of funding that would not normally be available to the reservations.

5. ICAP should develop more influence in Washington, perhaps use a lobbyist.

6. More time should be spent on the reservation when a visit is made. Members of the ICAP staff should act "professional" when on a reservation, for example, being on time for meetings and acting and speaking properly during social hours.

7. ICAP objectives must be made clear as to what ICAP can, should, and is doing.

8. If ICAP cannot help with a particular problem an "excuse" should not be made, rather that another source should be sought to help find a solution.

9. ICAP specialists should visit each reservation at a regularly scheduled time and should also be "on call" if emergencies arise. Emergency help should be immediate rather than, for example, a week later. Tribal offices and CAP offices should be notified when ICAP staff members are going to be on the reservation.

10. More organized workshops planned jointly by the ICAP staff members and the reservations are needed. Off-the-reservation workshops should also be jointly planned; tribal leadership training is needed for some reservations.

11. ICAP is spreading itself too thin by trying to offer too many services in too many areas to too many reservations and doing an inadequate job for everyone. The reservations should decide their particular priority of problems, then let the ICAP staff work along with the reservation people on solving these problems beginning with a priority problem, working on this problem until it is sufficiently solved, then moving to the problem which has next priority.

12. ICAP appears, to some, to provide particular reservations with more help, time, and money than other reservations; each reservation should be treated equally.

13. ICAP should move out from the proposal-writing stage and become more involved with solving problems on the reservations to the extent that each reservation wants ICAP to become involved.

14. A "breakdown" of ICAP expenditure of funds is needed including a detailed accounting of how much is spent for what on each reservation.

15. ICAP's association with ASU should be re-evaluated.

16. More planning is needed in regard to youth programs.

17. More Indians from each reservation should be involved in ICAP planning.

18. ICAP should help provide Indian cultural and language classes for both children and adults, if a reservation so desires.

We were rated as being generally effective in providing overall services to the various Indian CAP's. I believe each of the five sections of ICAP are striving to improve in their overall services and to re-examine goals and to improve total communications to Indian CAP's.

One of the areas of responsibility of ICAP is Headstart. Their objective is to work through a program which will draw together all of the resources--family, community, and professional--capable of aiding pre-school children to attain their full potential.

The other section in our office is the Manpower section. The primary responsibility of this section is the dissemination of information pertaining to Manpower programs offered by both federal and state agencies. Materials have been sent to each CAP and tribal office containing latest

developments in programs in Manpower fields, especially those applicable to Indian people. Further assistance includes planning with the tribes to establish goals and priorities in Manpower, determining sources of funding, training needs and outside help needed. This section coordinates its work with other agencies for technical assistance and training, utilizing their resources where possible. Training and workshops have been offered on Manpower programs, leadership and old age programs.

The Management section is charged with the responsibility of assisting CAP officials and their representative to analyze their problems, organize accounting procedures, take care of finances and other management activities.

The other area of responsibility is in the area of Housing. Training and technical assistance is provided to tribes to learn of programs available for Indian reservations. Special training is available to local housing authorities on request to assist them in their housing projects.

During the past year the Housing section has concentrated its efforts on offering to the Indian people of Arizona and California, a mechanical extension of a house-building technique called the "Rammed Earth Method" used by these people for hundreds of years. The emphasis on this building process was chosen primarily because of the enthusiastic response shown by some of the first reservation people to whom the technique was demonstrated. It was presented as an alternative building method that could be employed where existing projects, such as those under BIA and HUD, did not fit or were not desired by the people for whom they were planned. The Housing staff has tried to avoid additional promotion of packaged housing offered by HUD and BIA, since both of these organizations have representatives in constant contact with reservation housing authorities in order to promote their respective housing programs. Despite the enthusiastic response on the part of the Indian people, the rammed earth building technique has borne no reservation houses up-to-date, mainly due to lack of cooperation from federal funding agencies as well as to political disagreements within the reservation structure.

Under the sub-heading "Exploring the Potential for Independent Self-Help Housing Efforts by American Indians," a report to the U. S. Department of Housing and Urban Development in 1969 states:

1. A high portion of housing for American Indian people is built independently by the occupants.

2. Much of this housing is well constructed, but is often poorly served.

3. The great majority of American Indians have very low and often irregular incomes and cannot afford additional expenditures on housing or in services.

4. Most American Indians in this condition cannot maintain debt payments.

5. American Indians have few opportunities to exercise their self-determination and self-respect.

This supports the concept which the Housing section of ICAP has been trying to advance. Those housing programs in which the Indian participants were able to design their homes, choose the building materials and services installed, and organize their crews, have been successful in the production of housing. This suggests that there may be a much greater potential among American Indian people for independent construction than is now recognized. The Housing section is now proposing that studies be undertaken to explore the incidence and extent of independent or unaided self-help housing efforts by American Indians on or off reservations and that demonstrations be conducted to test and develop independent methods and construction technologies on reservations as a means of releasing latent or poorly utilized local resources for improvement.

The last section of ICAP is the Economic Development branch which is presently involved with several projects in Arizona and California. This section has had a bigger success with tribes who were willing to concede that we knew what we were doing and were willing to utilize our services. Our largest failures, in terms of contributions, were among those tribes who have existing technical assistance staff people and who cater to the "white expert" variety. In all fairness, in Arizona, there is an "expert behind every bush" and admittedly, in many cases we might appear more of a nuisance than anything else.

Another area in which we have supposedly failed is the area of industrial development. Since the inception of this program, we have been a fifth wheel, and in spite of the Indian Desk's attempt to involve us in the program, we have remained unwanted and used. Furthermore, even among OEO, EDA, and NCAI personnel, we are considered third rate specialists. This isn't exactly an area in which a person is likely to attack the job with enthusiasm.

Which leads us to the obvious question--Where do we belong? The ASU-ICAP Specialists (Economic Development) have come to these conclusions:

1. We should confine our activity only to those tribes who request our technical assistance.

2. ICAP's should completely withdraw from Industrial Development activity except by request on some specific project, by an individual tribe, NCAI, BIA, or OEO.

3. We should honor the spirit of the law which deals with the "War on Poverty" which states that we are to assist in seeking innovations and departures in community action programs. The ICAP's should pursue this philosophy. We refer specifically to projects like the following:

   a. A national motel-hotel franchise owned entirely by Indians.

b. An Indian owned construction company, aggressively seeking reservation-based and urban contracts.

c. Profit making enterprises dealing with the establishment of "home grown" businesses. (For example, the North County Industries Fiberglass Plant in Escondido, California, whose majority stock is owned by Indians.)

d. Ascertain various ways to establish wholly Indian owned franchise systems of a variety of types. (For example, an Indian-owned retail food outlet, such as 7-11, an auto parts outlet, hardware, gas station.)

e. Establishment of a national KOA (Kampgrounds of America) concept for reservation or near-reservation areas, entirely owned by Indians.

f. Establishment of apartment or dwellings for low-income residents on reservations located near areas of high demand and housing shortages.

g. Establishment of an all-Indian consulting firm to operate in areas of management services, accounting, economic development, legal services, etc.

h. Submission of applications for each small reservation to NCAI for minigrant assistance.

i. Preparation and publication of a basic "How to" booklet in the area of recreation-tourism for distribution to Indian resource personnel on various reservations.

j. Establishment of an Indian nationwide Recreation-Tourism Council with participation of individual reservations and federal and public recreation-oriented agencies.

k. Establishment of a nationwide clearing house or central distribution of arts and crafts for member reservations complete with staff and computerized methods of handling orders.

4. That the primary emphasis of ICAP Economic Development assistance be directed to smaller tribes that have a greater need for these services.

5. That the ICAP staff expand their activities in the area of disseminating economic development program and resource information to tribes, CAP's and tribal technical assistance personnel.

6. That a resume of experience of Economic Development Specialist, accompanied by an outline of his technical assistance capabilities and recent accomplishments, be forwarded to each tribal chairman, CAP director and IDDA planner and appropriate economic development personnel for the purpose of familiarizing them with the ICAP Economic Development Section.

In conclusion, as it pertains to the various Consortium Economic Development programs, there should be an exchange of ideas and project reports, each month by mail, between the Economic Development staff of each of the Consortiums, and one field visit to two Consortiums, at least twice annually to observe and compare notes as to any types of common problems, new innovations, and future joint ventures. Basically, all Consortium's Economic Development programs should adopt a uniform approach to development activities and reporting methods.

Panel Members: Eugene Sekaquaptewa, Center for Indian Education, Arizona State University
Roselyn Tsosie, Student, Arizona State University
John Baker, South Ute Tribal Council
Emaline Tootsie, Student, Arizona State University
John Martin, Scholarship Coordinator, Navajo Tribe
Aaron James, Financial Aids Office, Arizona State University
Leroy Falling, Grants-Scholarships, BIA Central Office
Irwin Jones, BIA Grants Coordinator, Navajo Area Office

"FINANCIAL ASSISTANCE FOR INDIAN UNIVERSITY STUDENTS"

Grants and scholarships to provide financial assistance for Indian university students have been and still are a great concern for Indian students pursuing higher education. In the past decade, major efforts have been made by various agencies and funding sources to meet the financial needs of the Indian college student. However, agencies and funding sources had been primarily interested in providing and processing funds and very little effort was devoted to the management or adequacy of financial aids that are available to the Indian college student.

The primary objectives of the "Financial Aids for Indian University Students" panel at the 11th Annual Indian Education Conference at Arizona State University was (1) to identify the problems that students may have experienced while taking advantage of the financial aids that had become available to him while pursuing college education, (2) to identify the trends in financial aids to Indian students as seen by the agencies and other funding sources providing financial aids for Indian college students, and (3) to identify the past and present role of the University Financial Aids Office as a local processing agency to provide financial aids services for the Indian student.

Student Responses:

Student concerns can be generally identified as those that involve (1) procedural process, (2) lack of sensitivity on the part of the funding agency, (3) inadequacy of grants, (4) lack of positive reinforcement by granting agencies and parents, and (5) timing distribution of funds.

Most students expressed the feeling that formalities involved in obtaining a grant or scholarship had not been pleasant. Too many funding agencies appear to be adopting standard procedures for grants and scholarships that may not be totally applicable to most Indian students. Formal interviews and orientations that require mandatory travel for long distances by the student tend to discourage applicants.

Lack of sensitivity on the part of the funding agency is also a discouraging factor for the applicant. Hospitality in some of the offices of the funding agency is almost nil. Applicants are not afforded an initial visit with agency officials and normally do not see an official until all paper work has been completed. There are cases when an application has been submitted and weeks later the applicant may still be wondering if the granting office has received his application.

All students expressed the fact that the real financial need of the student has never been met by any of the agencies or funding sources. Packaging or stacking of funds to meet the real financial needs of the student has not been an accepted policy for most funding sources.

Too often the funding agency and the public agencies and even parents made impressions on applicants that are discouraging. The most common of these could be the following remark, "We have had about 50% dropout rate from our freshmen so your chances in staying would be 50/50."

The most disturbing factor in grants and scholarships for Indian students could be the matter of distribution of funds. The procedures currently being used by most funding agencies (BIA, Tribe, Churches, service organization) have been entirely inefficient. Non-availability of grant and scholarship monies at the universities and colleges during registration periods has caused many interferences in registration procedures and delays in the completion of registration. Some institutions have been forced to develop interim procedures to assist the Indian students whose grants and scholarships are not available for use. Per semester or per year refunding has become a necessary chore for those students who have demonstrated high academic ability. Most students feel that annual eligibility should be automatic for those who demonstrate normal academic achievement.

Granting Agency Responses:

All of the representatives of the grant and scholarship agencies serving on this panel agreed that the general trend in grants and scholarships for the Indian college student are exhausting. This is being caused

by tremendous growth of the Indian college student population. Some of the changes in funding policies that may result from this trend may involve closer adherence to deadlines for applications, revisions of priorities, closer management of funds (close follow-up of dropouts for collecting unused funds), establishment of harder criteria of eligibility, revision of policy on transfer and curriculum changes and increased emphasis on referring eligible students to scholarship agencies who are providing scholarships not solely for the Indian student.

Until very recently the universities and colleges have not been directly involved with the BIA agencies in providing financial assistance to Indian college students. However, under the federal Educational Opportunities Grants Programs, agreements have recently been made which will enable the universities to participate with the BIA in providing financial aids for the Indian college student.

It has been pointed out that grants and scholarships available to the Indian college student have normally not been adequate. Under the EOG matching grant program, by matching funds from more than one source, it is felt that the true financial needs of the Indian student can now be met.

The general procedure for all Indian students (new applicants and those who wish re-funding) who wish to participate in this program is to contact the financial aid office of the university or college they wish to attend. This office will then issue required forms for the applicant to complete and return. The college financial aids officer will then calculate and determine the actual financial need of the student based on information submitted by the student. (It will be necessary for each Indian student participating in this program to identify his tribal affiliation and the BIA area office that has jurisdiction over this tribe.) The University Financial Aids Office then commits its share of funds and contacts the appropriate BIA area office for the matching grant. The indication is that the Indian student will no longer deal with the BIA directly and his only contact will be the University Financial Aids Office. The encouraging element of this new procedure is that packaging or stacking of available funds will be possible. On the other hand, there is some doubt that most universities and colleges will be able to develop adequate administrative procedures within several academic semesters.

Some of the statistics presented by the representative of the BIA indicated that the BIA worked with the approved budget of $3.8 million for grants and scholarships in the fiscal year ending June 30, 1970. There are some 28,000 Indian people attending various colleges and universities in the United States in 1969. Out of this number approximately 5,000 are receiving aid from the BIA, 1,600 from Tribal scholarships and 3,400 from all other resources. A total of 9,000 Indian people are receiving financial aids to complete their college education.

Although specific recommendations were not identified by the panel, it can easily be inferred from the discussion that improvements are needed in various aspects of the operation of the financial aids agencies. The need to improve the relationships between the student and the funding agency is indicated.

The only real recommendation that could be made at this time is that procedures should be developed for and major emphasis be put on identification and development of Indian students with special talents.

Dr. H. W. Sundwall, Director, Center for Indian Education, ASU

Participants: Mr. Joseph A. Norton, Associate Registrar, ASU
Mr. Herbert Alexander, Registrar, Director of Admissions, Central Arizona College
Mr. Dillard Whitis, Director of Financial Aids, Grand Canyon College

"PROCEDURES FOR INDIAN STUDENTS PLANNING HIGHER EDUCATION"

Mr. Norton:

Every year from the period of October through December, a team of university and college representatives visits high schools in Arizona to meet with seniors and to give them information about their schools. The team usually meets with the students at an assembly for introduction and later each representative meets with a group. On October 20, the group oriented the students at Ganado. Information cards were passed out so that catalog and admission forms could be sent from the Registrar's office. If the cards indicate an interest in a specific major, the college in which it is offered sends additional information in that field. A kit is sent to the student containing instructions for summer registration, a health service report, and information on dormitories. Cards are given students who may send these to the Housing Office for information and/or reserve space for fall.

In completing admission forms, it is important that residence is given. Legal residents of Arizona for last year paid $160.00 per semester and non-residents paid $407.50. If a student is under age his residence is determined by the legal residence of his parents. Arizona high school graduates are eligible for admission if they are in the upper two-thirds of the senior class. Out-of-state graduates are eligible if they are in the upper half of their class. Once notified of their acceptance to a college and a program, an academic advisor is assigned to the student. Students with undecided majors enroll in the College of Liberal Arts. Notice of the student's previous work in high school and ACT scores are sent to his assigned advisor. These scores are used for admission to the university and then to determine what classes he is ready for.

Registration: There are currently three registration periods for fall; early registration, midsummer registration, and the "walk-through" period whereby the students must pick up class cards from each department where it is offered. For early registration, a student is required to meet with an advisor. This registration is sent through a computer. If a student registers for two classes on Monday and Wednesday at the same time, the computer will cancel them and indicate another time. Complete schedules are sent out in August along with instructions for fee payment. If the fee is not paid by a certain deadline, the schedule is cancelled. Scholarships are fed into the computer for the purpose of paying fees. Occasionally, through a mix-up, this is computed and the schedule is cancelled forcing the student to go through "walk-through" registration.

A drop-add period follows registration during the fall at which time a student may drop a course if he feels his course load is too heavy or if he is unable to take an afternoon class, etc. During this period one may also add a class which was not on the computed schedule.

Summer School: During the summer months, two five week sessions are offered. The load is limited to two three-credit hour classes per session. Classes are held everyday in the summer and homework is given each day. (These two classes a session are the equivalent to an 18 hour semester work load.) Selection of students is conducted by the Summer Session Office; the Admissions Office is not involved. When credentials are submitted to the Summer Sessions Office a student may be selected for summer and fall, or be signed up for summer school when the request is received.

Dr. Harry W. Sundwall:

The Center for Indian Education endeavors to offer many services to the Indian student. It is set up to be somewhat of a home for the students who come from some distance, particularly the reservation. Some of the problems brought to the Center include housing and registration. When several boys did not reserve housing, a vacant house was procured for them before being placed in dorms. Several students, who were on scholarships, pre-registered but could not pay their fees, had their schedules cancelled. The Center arranged for permission for them to go through a special "walk-through" before others filled the classes.

The Dawa-Chindi American Indian Club, sponsored by the Center, meets every first and third Thursday of the month. Each member has access to the names and telephone numbers of the other Indian students.

Should students receive low mid-term grades, they are contacted and asked if there is some assistance they need; sometimes it is necessary to obtain a tutor for the students. Special English classes are taught for the Indian students. It is hoped that this method of teaching

introductory courses may be extended. Some teachers do not understand cross-cultural problems and this often hampers teacher-student rapport and student achievement.

The Center works with the various tribal offices in making services available to the students; for example, the Navajo Tribal Office sends its tribal scholarship checks to the Center where they are picked up by the students. Often information from the tribal offices is given to the Center which in turn is disseminated among the Indian students.

In addition to tutoring and special advisement, the Center has two typewriters available for the students' use.

Mrs. Juana Lyon, Indian Employment Specialist, Arizona State Employment Service, Phoenix, Arizona

Participants: Mr. Tom Owan, Special Assistant for Equal Opportunity, Health Education and Welfare
Mrs. Joan Duden, Director of Public Service Careers Program, IDDA
Mr. Balrich, Roswell Imploy Training Center, Thiokol Chemical Corporation, Roswell, New Mexico
Mr. Herman Narcho, Special Assistant for Indian Affairs, Department of Labor

"INDIAN MANPOWER DEVELOPMENT"

The panel opened with Mr. Owan reporting on developments taking place in Washington. He summarized the structure of several programs currently being promoted by Washington offices in efforts to expand employment and advancement opportunities.

A social rehabilitation program is one of the programs presently in progress. This project is designed for research and study; however, its primary function is to promote corrective action in the areas of social concern with which it is involved.

Another development pertains to exposing a small, selected group of high school graduates to the world of work in Washington. This exposure thereby equips the majority of them to then return to their communities and function in a public relation capacity. They are able to share information with interested youth concerning the work experiences available.

A junior professional program selects and assigns individuals to regional HEW offices for actual work experience. College graduates or those with two or three years of work experience in professional

occupations may be selected and assigned for work experience in offices of higher level decision-making. This is the Middle Level Executive Program and focuses on stimulating minority group participation in employment opportunities.

Mrs. Duden brought forth information relating to the Indian Development District of Arizona. IDDA sponsors several projects designed to promote employment opportunities of Indian citizens in Arizona. There is the Neighborhood Youth Corps for young adults and high school students. One important feature of this program is the stress placed upon remedial education deemed vital for the out-of-school program.

Operation Mainstream seeks to assist and encourage the older worker. In working with the adult, however, one issue becomes very clear--the high schools have failed to adequately prepare individuals for work. The most serious handicap reveals itself in the use of the English language; far too many people encounter difficulty in speaking and writing. Also included in Operation Mainstream is on-the-job training.

Mr. Balrich elaborated on Roswell Imploy Training Center located at Roswell, New Mexico. As a result of the Civil Rights Act, the federal and state governments have become more keenly aware of the employment situation and are seeking to increase employment opportunities for Indians at the federal and state level. The training center at Roswell is primarily vocationally oriented with considerable emphasis on personal development. The site provides housing for 75 men, 75 women, and housing units for 75 married couples. Mr. Balrich stated that the majority of the Indian people arrive at the Training Center with a low self-image accompanied by the feeling of failure. The approach of the Center therefore is geared to replace that defeatist self-concept with more positive ways of thinking and doing. Motivation becomes the primary objective of all the staff members as they seek to encourage each person to find and utilize his or her potential. The lecture method of instruction is not employed but rather general discussions and sensitivity-type methods of personal development. The Training Center's main stress is upon encouragement rather than discouragement and trainees receive counseling which does not seek to over-emphasize either city or reservation employment opportunity.